



In the name of Allah: the Compassionate, the Merciful

سورة الغاشية

AL-GHASHIYAH

Name

The Surah takes its name from the word *al-ghishiyah* in the first verse.

Period of Revelation

The whole subject matter of the Surah indicates that this too is one of the earliest Surahs to be revealed; but this was the period when the Holy Prophet (upon whom be peace) had started preaching his message publicly, and the people of Makkah were hearing it and ignoring it carelessly and thoughtlessly.

Theme and Subject Matter

To understand the subject matter well one should keep in view the fact that in the initial stage the preaching of the Holy Prophet (upon whom be peace) mostly ed around two points which he wanted to instil in the people's minds: *Tauhid* and the Hereafter: and the people of Makkah were repudiating both. Let us now consider the subject matter and the style of this Surah.

At the outset, in order to arouse the people from their heedlessness, they have been plainly asked: "Do you have any knowledge of the time when an overwhelming calamity will descend?" Immediately after this details of the impending calamity are given as to how the people will be divided into two separate groups and will meet separate ends. One group of the people will go to Hell and they will suffer punishment; the second group will go to the sublime Paradise and will be provided with, blessings.

After thus arousing the people the theme suddenly changes and the question is asked: Do not these people, who frown and scorn the teaching of *Tauhid* and the news of the Hereafter being given by the Qur'an, observe the common things which they experience daily in their lives? Do they never consider how the camels, on whom their whole life activity in the Arabian desert depends, came into

being, endowed precisely with the same characteristics as were required for the beast needed in their desert life? When they go on their journeys, they see the sky, the mountains, or the earth. Let them ponder over these three phenomena and consider as to how the sky was stretched above them, how the mountains were erected and how the earth was spread beneath them? Has all this come about without the skill and craftsmanship of an All- Powerful, All Wise Designer? If they acknowledge that a Creator has created all this with great wisdom and power and that no one else is an associate with Him in their creation, why then do they refuse to accept Him alone as their Lord and Sustainer? And if they acknowledge that that God had the power to create all this, then on what rational ground do they hesitate to acknowledge that that God also has the power to bring about Resurrection, to recreate man, and to make Hell and Heaven?

After making the truth plain by this concise and rational argument, the address turns from the disbelievers to the Holy Prophet (upon whom be peace) and he is told: "If these people do not acknowledge the truth, they may not; you have not been empowered to act with authority over them, so that you should coerce them into believing: your only task is to exhort, so exhort them. Ultimately they have to return to Us; then We shall call them to full account and shall inflict a heavy punishment on those who do not believe."

The Holy Quran

The Overwhelming

Sura # 88 – 26 Verses - Makkah

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هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿1﴾

The narration	حَدِيثُ	Come to you	أَتَاكَ	Has	هَلْ
				(of) the overwhelming	الْغَاشِيَةِ

Translit	Hal 'Atāka Ḥadīthū Al-Ghāshiyah
AhmedAli	کیا آپ کے پاس سب پر چھا جانے والی (قیامت) کا حال پہنچا
Jalandhry	بھلا تم کو ڈھانپ لینے والی (یعنی قیامت کا) حال معلوم ہوا ہے
YusufAli	Has the story reached thee, of the Overwhelming (Event)?
M.Khan	Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?
Pickthal	Hath there come unto thee tidings of the Overwhelming?
Shakir	Has not there come to you the news of the overwhelming calamity?

وُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ ﴿2﴾

(will be) humiliated	خَاشِعَةٌ	That day	يَوْمَئِذٍ	(some) faces	وُجُوهُ
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Translit	Wujūhun Yawma'idhīn Khāshī'ahun
AhmedAli	کئی چہروں پر اس دن ذلت برس رہی ہوگی
Jalandhry	اس روز بہت سے منہ (والے) ذلیل ہوں گے
YusufAli	Some faces, that Day, will be humiliated,
M.Khan	Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians).
Pickthal	On that day (many) faces will be downcast,
Shakir	(Some) faces on that day shall be downcast,

عَامِلَةٌ نَاصِبَةٌ ﴿3﴾

		weary	نَاصِبَةٌ	Laboring	عَامِلَةٌ
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Translit	`Āmilatun Nāṣibahun
AhmedAli	محنت کرنے والے تھکنے والے
Jalandhry	سخت محنت کرنے والے تھکے ماندے
YusufAli	Labouring (hard) weary—
M.Khan	Labouring (hard in the worldly life by worshipping others besides Allāh), weary (in the Hereafter with humility and disgrace).
Pickthal	Toiling, weary,
Shakir	Laboring, toiling,

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تَصَلَّى نَارًا حَامِيَةً ﴿4﴾

hot	حَامِيَةً	In fire	نَارًا	They will burn	تَصَلَّى
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Translit	Taṣlā Nārān Ḥāmiyahan				
AhmedAli	دہکتی ہوئی آگ میں کریں گے				
Jalandhry	دہکتی آگ میں داخل ہوں گے				
YusufAli	The while they enter the Blazing Fire—				
M.Khan	They will enter in the hot blazing Fire,				
Pickthal	Scorched by burning fire,				
Shakir	Entering into burning fire,				

تُسْقَى مِنْ عَيْنٍ آَنِةٍ ﴿5﴾

A spring	عَيْنٍ	From	مِنْ	They will be given to drink	تُسْقَى
				boiling	آَنِةٍ

Translit	Tusqā Min `Aynin `Āniyahin				
AhmedAli	انہیں ابلتے ہوئے چشمے سے پلایا جائے گا				
Jalandhry	ایک کھولتے ہوئے چشمے کا ان کو پانی پلایا جائے گا				
YusufAli	The while they are given, to drink, of a boiling hot spring,				
M.Khan	They will be given to drink from a boiling spring,				
Pickthal	Drinking from a boiling spring,				
Shakir	Made to drink from a boiling spring.				

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿6﴾

Food	طَعَامٌ	For them	لَهُمْ	(there will be) no	لَيْسَ
A poisonous thorny plant	ضَرِيعٍ	From	مِنْ	But	إِلَّا

Translit	Laysa Lahum Ṭa`āmun 'Illā Min Ḍarī'in				
AhmedAli	ان کے لیے کوئی کھانا سوائے کانٹے دار جھاڑی کے نہ ہوگا				
Jalandhry	اور غار دار جھاڑ کے سوا ان کے لیے کوئی کھانا نہیں (ہوگا)				
YusufAli	No food will there be for them but a bitter Dhari				
M.Khan	No food will there be for them but a poisonous thorny plant,				
Pickthal	No food for them save bitter thorn-fruit				
Shakir	They shall have no food but of thorns,				

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لَا يُسْمِنُ وَلَا يُغْنِي مِنَ جُوعٍ ﴿٧﴾

Nor	وَلَا	That will nourish	يُسْمِنُ	Neither	لَا
hunger	جُوعٍ	Against	مِنْ	Avail	يُغْنِي

Translit	Lā Yusminu Wa Lā Yughnī Min Jū`in				
AhmedAli	جو نہ فرہ کرتی ہے اور نہ بھوک کو دور کرتی ہے				
Jalandhry	جو نہ فرہی لائے اور نہ بھوک میں کچھ کام آئے				
YusufAli	Which will neither nourish nor satisfy hunger.				
M.Khan	Which will neither nourish nor avail against hunger				
Pickthal	Which doth not nourish nor release from hunger.				
Shakir	Which will neither fatten nor avail against hunger.				

وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾

(will be) joyful	نَاعِمَةٌ	That day	يَوْمَئِذٍ	(other) faces	وُجُوهُ
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Translit	Wujūhun Yawma'idhīn Nā'imahun				
AhmedAli	کئی منہ اس دن ہشاش بشاش ہوں گے				
Jalandhry	اور بہت سے منہ (والے) اس روز شادماں ہوں گے				
YusufAli	Other) faces that Day will be joyful.				
M.Khan	(Other) faces, that Day, will be joyful,				
Pickthal	In that day other faces will be calm,				
Shakir	(Other) faces on that day shall be happy,				

لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

		glad	رَاضِيَةٌ	With their endeavour	لِسَعْيِهَا
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Translit	Lisa`yihā Rādiyahun				
AhmedAli	اپنی کوشش سے خوش ہوں گے				
Jalandhry	اپنے اعمال (کی جزا) سے خوش دل				
YusufAli	Pleased with their Striving—				
M.Khan	Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islāmic Monotheism).				
Pickthal	Glad for their effort past,				
Shakir	Well-pleased because of their striving,				

﴿10﴾ فِي جَنَّةٍ عَالِيَةٍ

high	عَالِيَةٍ	Garden (Paradise)	جَنَّةٍ	In	فِي
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Translit	Fī Jannatin `Āliyahin				
AhmedAli	اونچے باغ میں ہوں گے				
Jalandhry	بہشت بریں میں				
YusufAli	In a Garden on high,				
M.Khan	In a lofty Paradise				
Pickthal	In a high garden				
Shakir	In a lofty garden,				

﴿11﴾ لَا تَسْمَعُ فِيهَا لَاغِيَةً

Therein	فِيهَا	They shall hear	تَسْمَعُ	Neither	لَا
				Vain talk	لَاغِيَةً

Translit	Lā Tasma`u Fīhā Lāghiyahan				
AhmedAli	وہاں کوئی لغوات نہیں سنیں گے				
Jalandhry	وہاں کسی طرح کی بکواس نہیں سنیں گے				
YusufAli	Where they shall hear no (word) of vanity:				
M.Khan	Where they shall neither hear harmful speech nor falsehood,				
Pickthal	Where they hear no idle speech,				
Shakir	Wherein you shall not hear vain talk.				

﴿12﴾ فِيهَا عَيْنٌ جَارِيَةٌ

running	جَارِيَةٌ	A spring	عَيْنٌ	Therein (will be)	فِيهَا
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Translit	Fīhā `Aynun Jāriyahun				
AhmedAli	وہاں ایک چشمہ جاری ہوگا				
Jalandhry	اس میں چشمے بہ رہے ہوں گے				
YusufAli	Therein will be a bubbling spring:				
M.Khan	Therein will be a running spring,				
Pickthal	Wherein is a gushing spring,				
Shakir	Therein is a fountain flowing,				

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فِيهَا سُورٌ مَّرْفُوعَةٌ ﴿13﴾

Raised high	مَرْفُوعَةٌ	Thrones	سُورٌ	Therein (will be)	فِيهَا
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Translit	<i>Fihā Sururun Marfū`ahun</i>
AhmedAli	وہاں اونپے اونپے تخت ہوں گے
Jalandhry	وہاں تخت ہوں گے اونپے پچھے ہوئے
YusufAli	Therein will be Thrones (of dignity), raised on high,
M.Khan	Therein will be thrones raised high,
Pickthal	Wherein are couches raised
Shakir	Therein are thrones raised high,

وَأَكْوَابُ مَوْضُوعَةٌ ﴿14﴾

		Set at hand	مَوْضُوعَةٌ	And cups	وَأَكْوَابُ
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Translit	<i>Wa 'Akwābun Mawdū`ahun</i>
AhmedAli	اور آئینوں سامنے چنے ہوئے
Jalandhry	اور آئینوں (قرینے سے) رکھے ہوئے
YusufAli	Goblets placed (ready).
M.Khan	And cups set at hand
Pickthal	And goblets set at hand
Shakir	And drinking-cups ready placed,

وَنَمَارِقُ مَصْفُوفَةٌ ﴿15﴾

		Set in rows	مَصْفُوفَةٌ	And cushions	وَنَمَارِقُ
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Translit	<i>Wa Namāriqū Maṣfūfahun</i>
AhmedAli	اور گاؤنیکی قطار سے لگے ہوئے
Jalandhry	اور گاؤنیکی قطار کی قطار لگے ہوئے
YusufAli	And Cushions set in rows,
M.Khan	And cushions set in rows,
Pickthal	And cushions ranged
Shakir	And cushions set in a row,

وَزَرَائِبُ مَبْثُوثَةٌ ﴿16﴾

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		Spread out	مَبْثُوثَةٌ	And rich carpets	وَزَرَابِيُّ
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Translit	<i>Wa Zarābīyu Mabthūthahun</i>				
AhmedAli	اور مٹلی فرش پچھے ہوئے				
Jalandhry	اور نفیس مسدیں بچھی ہوئی				
YusufAli	And rich carpets (All) spread out.				
M.Khan	And rich carpets (all) spread out				
Pickthal	And silken carpets spread.				
Shakir	And carpets spread out.				

﴿17﴾ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

At	إِلَى	They look	يَنْظُرُونَ	Do not	أَفَلَا
They are created	خُلِقَتْ	How	كَيْفَ	The camels	الْإِبِلِ

Translit	<i>'Afalā Yanẓurūna 'Ilā Al-'Ibīl Kayfa Khuliqat</i>				
AhmedAli	پھر کیا وہ اونٹوں کی طرف نہیں دیکھتے کہ کیسے بنائے گئے ہیں				
Jalandhry	یہ لوگ اونٹوں کی طرف نہیں دیکھتے کہ کیسے (عجیب) پیدا کیے گئے ہیں				
YusufAli	Do they not look at the Camels, how they are made?—				
M.Khan	Do they not look at the camels, how they are created?				
Pickthal	Will they not regard the camels, how they are created?				
Shakir	Will they not then consider the camels, how they are created?				

﴿18﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

How	كَيْفَ	The heaven	السَّمَاءِ	And at	وَإِلَى
				It is raised	رُفِعَتْ

Translit	<i>Wa 'Ilā As-Samā'i Kayfa Rufi`at</i>				
AhmedAli	اور آسمان کی طرف کہ کیسے بلند کیے گئے ہیں				
Jalandhry	اور آسمان کی طرف کہ کیسا بلند کیا گیا ہے				
YusufAli	And at the Sky, how it is raised high?				
M.Khan	And at the heaven, how it is raised?				
Pickthal	And the heaven, how it is raised?				
Shakir	And the heaven, how it is reared aloft,				

﴿19﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

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How	كَيْفَ	The mountains	الْجِبَالِ	And at	وَإِلَى
				They are fixed firm	نُصِبَتْ

Translit	Wa 'Ilā Al-Jibālī Kayfa Nuṣibat				
AhmedAli	اور پہاڑوں کی طرف کہ کیسے کھڑے کیے گئے ہیں				
Jalandhry	اور پہاڑوں کی طرف کہ کس طرح کھڑے کیے گئے ہیں				
YusufAli	And at the Mountains How they are fixed firm?—				
M.Khan	And at the mountains, how they are rooted (and fixed firm)?				
Pickthal	And the hills, how they are set up?				
Shakir	And the mountains, how they are firmly fixed,				

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿20﴾

How	كَيْفَ	The earth	الْأَرْضِ	And at	وَإِلَى
				It is spread out	سُطِحَتْ

Translit	Wa 'Ilā Al-'Arḍi Kayfa Suṭihat				
AhmedAli	اور زمین کی طرف کہ کیسے بچھائی گئی ہے				
Jalandhry	اور زمین کی طرف کہ کس طرح بچھائی گئی				
YusufAli	And at the Earth, how it is spread out?				
M.Khan	And at the earth, how it is outspread?				
Pickthal	And the earth, how it is spread?				
Shakir	And the earth, how it is made a vast expanse?				

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿21﴾

You	أَنْتَ	Only	إِنَّمَا	So remind	فَذَكِّرْ
				(are) a reminder	مُذَكِّرٌ

Translit	Fadhakkir 'Innamā 'Anta Mudhakkirun				
AhmedAli	پس آپ نصیحت کیجئے بے شک آپ تو نصیحت کرنے والے ہیں				
Jalandhry	تو تم نصیحت کرتے رہو کہ تم نصیحت کرنے والے ہی ہو				
YusufAli	Therefore do thou give admonition for thou art one to admonish.				
M.Khan	So remind them (O Muhammad (SAW)) — you are only a one who reminds.				
Pickthal	Remind them, for thou art but a remembrancer,				
Shakir	Therefore do remind, for you are only a reminder.				

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لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

A dictator	بِمُصَيْطِرٍ	Over them	عَلَيْهِمْ	You are not	لَسْتَ
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Translit	Lasta `Alayhim Bimusayṭirin				
AhmedAli	آپ ان پر کوئی داروغہ نہیں ہیں				
Jalandhry	تم ان پر داروغہ نہیں ہو				
YusufAli	Thou art not one to manage (men's) affairs.				
M.Khan	You are not a dictator over them —				
Pickthal	Thou art not at all a warder over them.				
Shakir	You are not a watcher over them;				

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾

Turns away	تَوَلَّى	The one who	مَنْ	Save	إِلَّا
				And disbelieves	وَكَفَرَ

Translit	'Illā Man Tawallā Wa Kafara				
AhmedAli	مگر جس نے منہ موڑا اور انکار کیا				
Jalandhry	ہاں جس نے منہ پھیرا اور نہ مانا				
YusufAli	But if any turn away and rejects Allah—				
M.Khan	Save the one who turns away and disbelieves.				
Pickthal	But whoso is averse and disbelieveth,				
Shakir	But whoever turns back and disbelieves,				

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

The punishment	الْعَذَابَ	Allah	اللَّهُ	Then will punish him	فَيُعَذِّبُهُ
				Greatest	الْأَكْبَرَ

Translit	Fayu`adhdhibuhu Allāhu Al-`Adhāba Al-'Akbara				
AhmedAli	سوائے اللہ بہت بڑا عذاب دے گا				
Jalandhry	تو خدا اس کو بڑا عذاب دے گا				
YusufAli	Allah will punish him with a mighty Punishment.				
M.Khan	Then Allāh will punish him with the greatest punishment.				
Pickthal	Allah will punish him with direst punishment.				
Shakir	Allah will chastise him with the greatest chastisement.				

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إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿25﴾

(will be) their return	إِيَابَهُمْ	To Us	إِلَيْنَا	Verily	إِنَّ
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Translit	'Inna 'Ilaynā 'Īābahum				
AhmedAli	بے شک ہماری طرف ہی ان کو لوٹ کر آنا ہے				
Jalandhry	بے شک ان کو ہمارے پاس لوٹ کر آنا ہے				
YusufAli	For to Us will be their Return;				
M.Khan	Verily, to Us will be their return;				
Pickthal	Lo! unto Us is their return				
Shakir	Surely to Us is their turning back,				

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿26﴾

For Us (will be)	عَلَيْنَا	Verily	ثُمَّ إِنَّ	Then	ثُمَّ
				Their reckoning	حِسَابَهُمْ

Translit	Thumma 'Inna `Alaynā Ĥisābahum				
AhmedAli	پھر ہمارے ہی ذمہ ان کا حساب لینا ہے				
Jalandhry	پھر ہم ہی کو ان سے حساب لینا ہے				
YusufAli	Then it will be for Us to call them to account.				
M.Khan	Then verily, for Us will be their reckoning.				
Pickthal	And Ours their reckoning.				
Shakir	Then surely upon Us is the taking of their account.				